

Wisdom is to say what ought to be said, at the time it ought to be said, in the manner it ought to be said.

The AsSiddique Weekly

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Attention

This bulletin contains
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Verse of The Week

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَرِيدُ أَنْ نُنَزِّلَ عَلَى الَّذِينَ اسْتَضْعَفُوا فِي الْأَرْضِ وَنَجْعَلُهُمْ أَمَّةً
وَنَجْعَلُهُمُ الْوَارِثِينَ ۝ وَنَمْكِنَ لَهُمْ فِي الْأَرْضِ وَرِيْ فِرْعَوْنَ
وَهَامَانَ وَجُنُودَهُمْ مَا كَانُوا يَحْذَرُونَ ۝
[سورة القصص - الآيات 5-6]

"But We intended to favor those who were oppressed in the land, and to make them leaders, and to make them the inheritors. ۝ And to establish them in the land; and to show Pharaoh, Hamaan, and their soldiers, the very thing they feared. ۝" [Qur'an 28:5-6].



Hadith of The Week

عَنْ أَبِي هُرَيْرَةَ ۖ عَنِ النَّبِيِّ ۖ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: 'كُلُّ أُمَّةٍ يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى.' قِيلَ: وَمَنْ أَبَى؟ قَالَ: 'مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدَ أَبِى' ۖ
رَوَاهُ الْبُخَارِيُّ.

Abu Huraira ۶ reported: God's messenger ۶ said: "All my people will enter paradise except those who refuse." On being asked who refused, he replied, "He who obeys me will enter paradise, and he who disobeys me has refused." Narrated by: Al-Bukhari.

Meaning: This hadith means that every follower of Prophet Muhammad ۶, has the opportunity to enter Paradise, but those who refuse to obey his teachings are essentially refusing that gift. Obeying the Prophet means following the guidance of Allah found in the Qur'an and Sunnah, which leads to eternal success. Disobeying

him, on the other hand, is like turning away from the path to Paradise and choosing one's own loss.

Editorial

The Shooting at OSU

Dr. Hatim Hegab

Special article for the third print

THE Oklahoma State University community was shaken early Sunday morning when a shooting outside the Carreker East residential hall left three individuals injured, one of whom was an OSU student. Authorities confirmed the incident followed an off-campus party that continued into an after-party near the dorm, where a dispute escalated into gunfire. Police responded swiftly and confirmed there is no ongoing threat to campus safety. Still, the event serves as a sobering reminder of the importance of vigilance, communication, and preparedness on university grounds. In moments like this, campus unity and collective responsibility are vital. OSU's leadership, law enforcement, and counseling teams have urged students to remain calm, stay informed through official alerts, and use campus safety tools like the Rave Guardian app to report anything suspicious or seek immediate help.

University safety begins with awareness and proactive care. Students should avoid large, unregulated gatherings, especially those off campus, and should always move in groups at night, keeping emergency contacts accessible. Familiarity with campus security systems—such as panic stations, security escort services, and digital safety apps—can make a significant difference. Locking dormitory and vehicle doors, sharing locations with trusted friends when traveling at night, and immediately reporting concerning behavior are key habits. Tragedies like this remind the student body that safety is a shared responsibility

built upon alertness, compassion, and cooperation. It is through vigilance and care for one another that the Cowboy community can heal and grow stronger together.



Reflection



And He taught Adam all the names (Q 2:31)
Dr. Hatim Hegab

THE verse in the Quran, “And He taught Adam all the names,” (Qur'an 2:31) holds profound meaning that extends beyond simple language or vocabulary. It suggests that Adam was uniquely endowed with knowledge and understanding that set him apart from any human-like species that may have existed before him. Unlike other creatures, Adam was created by the hands of the Almighty Himself, which instilled in him a special status and ability to learn, name, and comprehend the nature and functions of everything around him. This divine gift of knowledge marks the beginning of conscious human intelligence and responsibility.

Scholarly interpretations and the Quranic narrative suggest that there were species before Adam who existed on Earth, possibly humanoid beings who engaged in acts of violence and bloodshed. Modern research, including the work of Yuval Noah Harari, points to species such as Neanderthals who inhabited the earth long before modern humans and were eventually wiped out, possibly due to conflict and survival struggles. This historical perspective enriches our understanding of Adam's uniqueness—not only as the first prophet but also as the first truly knowledgeable and conscious human being, distinguished from earlier creatures who lacked such divine instruction.

This verse thus opens the door for ongoing research and intellectual inquiry, proving that the Quran is a book relevant for all times and ages. It encourages believers to reflect on human origins and divine wisdom, linking spiritual truths with scientific exploration. Adam's teaching was not just about names but about the full reality and attributes of creation, highlighting the Quran's comprehensive nature as a guide through both faith

and reason. It reaffirms that knowledge and learning are divine gifts, emphasizing Adam's role as the first link in the chain of human enlightenment.



Weekly Article



The Cowboys Need More Than A Reshuffle
Dr. Hatim Hegab

THE Oklahoma State Cowboys football team has endured a difficult 2025 season so far, suffering multiple losses that have shaken the program's confidence and raised concerns among fans and analysts alike. After opening with a win against UT Martin, the Cowboys struggled heavily against strong opponents like Oregon, Tulsa, Baylor, Arizona, and Houston, leaving their record at 1-6 overall and winless in conference play. The team has struggled on both offense and defense, with injuries and inconsistency contributing to the challenges on the field.

Following the team's first loss to Tulsa since 1998, Oklahoma State made a significant change by firing long-time head coach Mike Gundy just three games into the season. This decision reflects the urgency felt by the university to begin rebuilding and improving the program. Defensive coordinator Todd Grantham was also dismissed shortly after, signaling a complete overhaul. The Cowboys are now under the interim leadership of Doug Meacham, who faces the tough task of stabilizing the team and finding ways to spark improvement as the season progresses.

Moving forward, the Oklahoma State program must work harder than ever to rebuild a competitive team that can restore pride and return to contention. This means focusing on recruiting new talent, developing players' skills, and fostering a strong team culture. The challenges are substantial, but with concerted effort, patient rebuilding, and unity, the Cowboys can rise again. For the fans and community, this is a time of hope and support as OSU aims to overcome this difficult season and reclaim a strong place in college football.

From The Lives of The Companions

Abu Dhar al-Ghiffary ﷺ PART (1)



Dr. Hatim Hegab

THE Prophet ﷺ recognized the nature of his new disciple, Abu Dhar ﷺ, and his extraordinary ability to confront falsehood. However, as the time for public declaration had not yet arrived, the Prophet ﷺ instructed Abu Dhar ﷺ to return to his kin and await the announcement of the new religion before playing his role. Abu Dhar ﷺ obediently returned to his tribe, sharing with them the message of the Prophet ﷺ—calling people to worship only Allah ﷺ and to embrace noble manners. His people gradually embraced Islam, but Bani Ghifaar alone did not satisfy him; he extended his efforts to Bani Aslim to spread the light of Islam further.

Time passed, and the Prophet ﷺ emigrated to Al-Madinah, establishing himself and the growing Muslim community there. One day, the city welcomed a large parade of people on horseback and on foot, their footsteps loud and their shouts of “Allah is the Greatest” filling the air. Their destination was the Prophet’s ﷺ mosque, and the parade included the tribes of Bani Ghifaar and Bani Aslim—those whom Abu Dhar ﷺ had guided to Islam. Once notorious highwaymen and allies of falsehood, they had transformed into devoted Muslims and men of good deeds. The Prophet’s ﷺ admiration grew as he reflected on how Allah ﷺ guides whom He wills, from a single convert within Ghifaar to entire tribes transformed by Abu Dhar’s ﷺ dedication.

Abu Dhar ﷺ, the steadfast propagator of Islam, was known for his unwavering truthfulness, courage, and unyielding spirit. The Prophet ﷺ praised him, saying, “The earth has never carried, nor has the sky ever shaded a more truthful tongue than Abu Dhar’s.” Abu Dhar’s ﷺ life was defined by bold honesty—in his soul, his faith, and his words. His truthfulness was never silent or hidden; it was an open challenge to falsehood and injustice. While the Prophet ﷺ sometimes

counseled patience in the face of injustice, Abu Dhar ﷺ used a sharp, truthful tongue to oppose rulers and wealthy elites who misused power and wealth. His courage made him a beacon for the masses and unwavering defender of justice, embodying the essence of Islamic principles in a difficult era.

Even in remote districts where people had not yet met him, word about Abu Dhar ﷺ spread far and wide. He became so well-known that hardly a land existed where his name had not reached the ears of some, raising crucial questions that threatened the welfare and interests of the powerful and wealthy. If Abu Dhar ﷺ were to choose a symbol for himself and his movement, it would be no less than glowing, hot iron—fiery and unyielding. He turned the following words into his anthem, repeating them earnestly wherever he went, with people echoing them back as if they were a rallying chorus: “Announce to those who hoard up gold and silver, the warning of branding irons with which their foreheads and bodies will be branded in the hereafter.”

He never ascended a mountain, descended into a valley, entered a city, or faced a ruler without repeating this statement—so much so that people would greet him with these words whenever he approached. This message became the hallmark of his mission, born from his fierce opposition to the accumulation and monopoly of wealth as a means of power and abuse. Abu Dhar ﷺ saw an overwhelming passion for worldly life threatening to erase the beauty, piety, devotion, and sincerity cultivated during the earlier years of the Prophet’s mission.

His campaign began in Syria, where Mu‘awiyah ibn Abi Sufyaan ﷺ ruled one of the most fertile lands in the Islamic world, generously distributing wealth to powerful individuals. Surrounded by opulent palaces and estates, this land presented the greatest challenge to Abu Dhar’s ﷺ call for justice. Yet, he hastened there, clad in humble attire, arriving amid enthusiastic crowds yearning for his words. He looked calmly at the impoverished masses around him, then at the dis-

tant grand estates, and exclaimed, “Why do those who go hungry not rise up with swords in hand to fight injustice?” Yet, recalling the Prophet’s ﷺ advice, Abu Dhar ﷺ replaced rebellion with patience, the sword with brave and truthful words.

Free Writings



Roblox and Safety of Our Children

Dr. Hatim Hegab

IN an age where children’s lives are deeply connected to screens, Muslim parents face the task of guiding them toward becoming mindful digital users grounded in faith. Technology today shapes how young minds learn, play, and communicate, yet it can also expose them to harmful influences and distractions. Rather than rejecting technology altogether, parents can harness its potential for good—introducing children to Islamic learning platforms, Qur'an apps, and educational games that strengthen faith and character. It is essential to teach them that every click and scroll is an act of choice and responsibility, reminding them of the Quranic principle of moderation in all things. Building digital mindfulness begins at

He taught that all people are equal, like the teeth of a comb, that no one is superior except in piety, and that a ruler must suffer hunger if the people do, embodying humility and justice as the foundation of leadership.

home, where prayer, conversation, and example teach values more deeply than rules or restrictions.

Raising digitally mindful Muslims means teaching children to engage with the online world while keeping their hearts connected to Allah. Balanced usage, guided curiosity, and family discussions about what they view online all help anchor them in faith amid constant change. Parents can set screen time limits, encourage tech-free moments during meals and prayers, and reward creative or educational digital activities aligned with Islamic values. When children learn that technology is a tool for learning, sharing goodness, and strengthening their relationship with the Qur'an, they develop the discipline to navigate both digital and spiritual life with wisdom. In this harmony between faith and technology lies the modern Muslim child’s greatest strength.

ASSIDIQUE ONLINE SCHOOL

ASSIDIQUE Online School, AOS, is a **personal initiative** that was created to assist those seeking to learn the fundamentals of Islam. The school is based on a set of carefully chosen principles that are guaranteed, in shaa Allah ﷺ, to serve. More information can be found [HERE](#).

An Arabic version of the school, known as: “مدرسة الصديق الإلكترونية” is being developed.

DUA' OF THE WEEK

O Allah, we ask You to preserve the blessings You have bestowed upon us and to protect us from calamities.

O Allah, grant us the sweetness of life, the best of Your gifts, abundant sustenance, peace of mind, good health, and a good ending

O Allah, bless us, our parents, our families, and all those we love with Paradise.

Oh Allah, have mercy on all the Muslims—men and women, the believing men and believing women—those who are living and those who have passed away.

O Lord of the worlds, O Allah, Ameen.